

The most sad and Lamentable

NARRATION Of the Death of Michaell

Berkly Esquire, lately of *Grayes-Inne*, a
most eminent Schollar and Traveller, and
master of a large estate, who on *Thursday*
May the 6. in the *63* year of his *Age*
was drowned in the duckingpond
near *Islington*, about ten of the
Clock in the Morning.

As also, The most deplorable account of *Richard Biggrave* Coach maker, who being a man
well beloved & reputed did on that
day & much about the same time hang
himself at his house in *Cow-Lane*.

Together, With the true and sad Relation of a
woman who did cut her throat in *Holborn*, &
of two more who on that day also did
hang themselves in *Westminster*.

*Teach me O Lord to number my dayes, that I may
apply my heart unto wisdom,* Psal. 90. 12.

London, Printed for *Tho. Vere, and Wil. Gilbertson*,
and are to be sold at their shops without
Newgate and in Gilt spur Street.

1658.





The Fatall Thursday.

being May the 6.

On which day two men, a young man & an old man made away themselves in Westminsters. A woman of middle age did cut her throat in Holborn a house-keeper of quality did hang himself in Cow Lane, and that great Schoollar and traveler Michael Barkley, was drowned in the in the Ducking pond not far from King-ton,



THE Temptations of the Devil were never more manifest than in this Age of ours, nor his power more unrestrained. What a most lamentable accident was that at Golstone

An Lincolnshire, where a young man of honorable parentage was violently taken away

by the Divel, and some part of the house with him, his hant and his brains were found myred on the pales of the Court, and one of his Arms say close not far from the house, most violently torn from his body: what is become of his body it self, there is no man can yet discover; Consider this yee that forget God, least he come and tear you in peeces, & there be none to deliver you.

What an example may this be to many of our young Gallants who spend all their tyme in Ryot, and in wantonnesse, in draking, swearing and cursing, and in debowing themselves unto destruction, in which they strive to exceed one another, as if they had contractes with the Divel for the Tradition and Monopoly of sin: Look upon a great part of them and you shal find them to dissemble even with Nature it self, and to be but so many rediculous Counterfets.

The old men will be young, and do put on th^e Perilous of youth; The young men wil be old, and have their hairs made white with powders; The women do Counterfeit the scars of the Souldiers, and that Lady is not remarkable who hath not a valiant blackspot upon her face.

And

And as we play the Counterfeits and
semble with men, so we dissemble also with
God: There was never more profession of
the Truth, nor lesse sincerity, never more
preaching, nor lesse practise. We are a peo-
ple that draw near unto God with our lips but
our hearts are far from him.

Those that will not draw near unto God
God will draw far from them, and wil with-
draw with him the influences of his grac: &
mercy.

Our Fore-fathers when they came to the
Church every Sabbath day, would leave at
the Church door their books their paddles, and
their slaves; the Sermon being ended, or the
Homily read over, they would every one of
them take up that brown bill which was
his own, and so depart unto their owne hou-
ses,

A Minister of those times observing it, and
withal how unprepared they came to perform
the duties of that day. told them that they
brought their sins along with them to the
Church as they brought their slaves, they
left them at the door when they came in them-
selves, but the Sermon being ended, they all
of them did take them up again, and carry

them home in their hearts, as they did the States on their shoulders or in their hands.

This was the neglect with which our forefathers were charged; but we are a Generation more unrighteous than they, we leave not our mannerly sins at the Church-doors as they did, but we take them into the Church with us, and we shut our ears unto the Charmer, Charm he never so wisely; when the minister is exhorting us to our dutyes, our hearts are running after our Covetousnesse, or our pleasures, and while he is solving the sedaine are multiplying the cares, for this cause many of us are sick and many fallen asleep, and many do fall into the Impalatable snarles of the Devil.

It is worth your observation and a larger sheet then this to declare unto you by what degrees of Temptation the Devil both work on the hearts of men to destroy themselves: And in the first place, you are to know that the Devil worketh most on those Tempers which are most prone to receive his Impressions. He knoweth women to be the weaker sex, and therefore he worketh most on that sex to insinuate them to his wills. He

knows

Whom they are most full of Impatience and rebelling, and therefore he doth present himself unto them in that form which he conceives to be most agreeable to them, and doth give them large promises with some assurances that their devices in all things shall be performed. Being made their familiaris, he by degrees will shew himself in his old colours, and then they are prepared for any mischiefs whiche their Imaginations at first did startle to appyrent.

Amongst men there is none more fit for the Divell to work upon then the proud man, the melancholly man, and the discontented man; Job saith, That the Divel is the father of the children of pride, And God saith, It is not good for man to be alone, melancholly is the mother of discontent, & discontent beggetteth despair.

There are more temptations in a melancholly and a retyned life, then in a life that is sociable, and we are advised to avoid melancholly as the greatest enemy to the soul and body.

Wilt thou avoid the occasions of despair, and temptation (saith the wise man) trust not too much to thy self alone.

It is yet fresh in our memory, since a man
of a high estate hang'd himself in Bishopsgate
street; And Tho' one reason that could be gi-
ven for it was that he was a proud man, from
hys he descended to melancholly, and from
melancholly to a desperate Resolution to hang
himself. His pride did tempt him to a retri-
edenesse he thought himself too good to great
for other men, and this had bring him down into
an obstinate melancholly, it did leave him
the lamentable Water at which all Tempta-
tions did shoot, he did shut his wittfull ear a-
gainst all Counsell and comfort from others,
neither would he receive any from himself:
those apprehensions being most gratesfull to
him that could assit him with the swiftest in-
vention to dispatch himself.

It is possible howsoeuer that some man
may be put to so much distresse that he may
put an end of his life to put an end to his sor-
rows, but for a man y aboundeth in wealth
and in the love and reputation of all men, for
him to drown or to hang himself, is much to
be admires and it sheweth that the power of
the Prince of darknesse is so much the ston-
ger on him by how much there appeareth no-
thing in reason or in Natur that might in-

vite

in bate him to put so horrible an Act in Execution.

Richard Biggrave of Cow lane a Coa
maker by his profection, was a man that live
in god reputation, and well beloved by al his
neighbors. Those who knew him do al report
him to be of a ciuell and a frē conversation,
and never to shew the least sign of any di-
ffrust in the mercy of God, or of any enor-
mous sin that did lyve heawy upon his Consc-
ience.

He was of a liberall and a cherfull dispo-
sition, and free from thols wants which com-
mo nly do clothe and oppresse the sp̄rits. All
that knew him were glas of his company, and
they do as much lauent him being dead, as
they did love him being aliue.

He was a strict obseruer of his word, and
whatsoeder he did promise he would be most
carefull to p̄forn. He had a wife who had a
long time been sick, he loved her most intrely
insomuch þ he was heard to say, that if she re-
covered not the sooner, his own dayes would
be few amongst the living: Some there are
who do impute these words as a fore runner
to the sad sequels that did follow.

He was a constant obseruer of the Sabath
day,

day, any an Example to others in the perfor-
mance of Religious dutyes: From such a life
as he did lead, no man could expect such an end
as he had, & those who did hear of it, woulde
not belieue it, until by their own eyes they
were convinced of the truth of it.

He had promised a Gentleman of quality
that his Coach and furniture belonging to it
should be ready on such a day, which because
it could not so lauenly be performed, there are
not some wanting who do affirm it to be the
only cause why he did lay violent hands upon
himself, but it is not to be believ'd that so wise
and so deliberate a man should rashly commit
so horrible a folly: or that so desmall an
end should arise from no greater a beginning.
Howsover it was, tis too true that on Thurs-
day May the 6. he was found to be hanged in
his own Roase; Being suddenly cut down by
the first that did behold him, it was impossible
to recover him to life, and his friends & neigh-
bours that passed to see him became almost as
very Carkasses as himself, being amazed at
so unexpeted, and so sad a sight: none know-
ing what to impute it to.

Much about the same time on the same day
there were two hanged themselves in West-
minster,

minster, an old man and a young. There was a woman also who on the same day did cut her throat in Holborn. The narration whereof at large I do purpose you, and do make hast so that which followeth being a subject which none can hear without as much amazement as fears and prayers.

He who exactly shall consider of this Gentleman will believe that Nature, Fortune, learning, and religion had conspired to make him absolute, and who shall behold him dead as he was dragged out of the Duckling-pond, near to Millington, and lay two dages together on the bank to be a lamentable Spectacle. In the threescore and third year of his Age will conclude again that he was forsaken by Fortune, Fortune and Religion.

His name was Michael Berkeley, he was descended of an honourable Family in Kent, he was born on Michaelmas day, in the yeare 1597. and being likely to dy on the same day that he came into the world he was immediatly Christened and named Michael, after the name of the Ark Angel to whose membra the Church had dedicated that day of his Nativity.

He had his Education in that famous school
of

of Eaton, where in the whole progresse of
y^ead Letters he excelled all those that were
his Companions. From thence he came to
Christ Church in Oxford, and being famous
for his learning and Ingenuity, he received
the Formality and degree of Bachelor of
Arts, and no man contradicting it, he was ch-
sen Collector, which is an Honour that at y^e
time was given yearly unto him, who was
thought to be the most generous & deserving
Graduate.

Here it was that he received the uncom-
fortable news of his Fathers death, who left
him a great estate both in Land and monyes,
He could never be perswaded by his dearest
friends to marry, although many young La-
dies were mentioned to him admirable for
their Beautyes and Vertues.

His mind was altogether on Travell and
on the 23. year of his Age he embarked him-
self for France, not so much with a desire to
behold Nobeltyes and the Fashions of other
Nations, as the manner of their Govern-
ment. & in this thers were few that surpassed
him, for being the Master of a great purse he
had th opportunity to insinuate himself into
the Acquaintance of the greatest Personages
where

Where he wouls make such a manifesstation
of his learning, and of the excellent Judge-
ments of Nature, that many times they de-
parted with admiration from him. It was
not his desire to come acquainted with the
greatest Gallants, but with the greatest schol-
lers, he spent most of his time in Travell, and
be ving understand in one Kingdome the Me-
thod and the Mystery of the Goverment of
it, he would Travell into another.

He was taken with no place more than
Spain, and although he extolled the wisdom
and solemnie gravity of the people, yet he as
much abominated their cruelty. When he
was in Ronie and in Germany he had his con-
versation with the greatest Cardinals, and
would put such questions to them in the de-
fence of our Religion, and follow his Dis-
course so wisely that they knew not what to
say to him. Having been oftentimes beyond
the Seas; at length his Age and health did
advise him to stay in England, and although
the Parliament would willingly have em-
ployed him in Spain. upon the great affaers
of the State, yet he refus'd their propositions,
and laid the excuse upon the account of his
health.

Being

Being in England, he was a great hearer of sermons, he would very solumne in the London Lecture in the morning & he woulde be very frequent at sermons in the afternoon and he woulde constantly give you an exact account of the ability of the Preacher.

But these vertues were attended with great imperfections, he was too great a Lover of his money, of which he could not but be the master of vaste considerable summes, for he lived but very sparingly at home and used all the arts of thrifte, although he had a great Estate : one of his Servants who was since a Pensioner in the Chartershouse, being demanded why his Master did weare no better cloathes, made answer, because he woulde not have the poore to begge of him as he walked in the Streets, and yet for all that he woulde have a penny for the poore when he pleased and sometimes more. If selfe-dentall be indeed a Virtue he was perfect in it, for although he were within he woulde almost constantly deny himselfe to his friends when they came unto him upon the promise and the account of courtesies, Without all doubt he desired too much upon his money, and it was thought that sometimes the greatest reason of his travayles abroad

abroad, was because he would not be troubled with the charge of his brothers at home.

He was extreamly high conceited of himself, for he thought himself to be one of the wisedest men and ore of the best scholars in the world, and he accounted those to be his best friends who were of the same opinion with him. The love of his mony brought him to such a retrednesse that he but selidome wold be seene in the company of any, and this brought him to a dæp and an extreem melancholly, and to a great suspcion of all that belonged to him, for without any reason he woud looke on the fingers of his servants as on thieves. His high conceit of himselfe did beget in him an extreame arrogancie, and this arrogancie a kind of distraction, and a sicknesse which all working on him exposed him to the temptation of going to the Ducking-pond on Thursday May 6, whither being come he demanded of some who were there at worke which was the deepest place of the pond, and more over told them that he had a Duck to be hunted by three doggs that were comming to him. The men who were at worke not far from him saw him presently afterwards in the Pond, in which he entred backwards, and wading

Wounding up unto the hentes, or bladet, he went
back somwhat into his boster, wher unto he being
overwhelmed therp entred into the forrest alone,
wedes to drake him out, and soe wades suffi-
fent for to recover him, but all in vaine for
for his roote not be reached.

And what ywo nowt bid his ^{odde} riches doth
him, which with too much care he bestowed upon
what ywo will his bostyn, his wit, or his exper-
ience gained by so much travayle no harme.

To conclude, let not the wiste man envie his
his wit, nor the rich man in his wealth, nor
the scholler in his learning, nor the wroter in
manners, his experiance and his police, which
him that resopeth to hope in this, ^{the} his life in
liberty and feareth the ^{the} loss.

The End.

